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The Spiritual Way of Life

An Editorial

How Potent Are the Friends?

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Responsibility for the Cross

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For July 11—God's Call to Service

(Exodus 3:1-12)

WHY GOD CALLS

Here are the simple elements of a thrilling narrative — a shepherd eighty years of age; a desert section of Midian, near Mount Horeb, or Sinai; a bush, such as grew in that desert place. Then there were the Hebrew slaves in Egypt, driven by taskmasters and groaning under grievous burdens, their souls crying to Jehovah who had promised their forefathers a country, liberty, prosperity. Over all these slaves was Pharaoh. Far away was the land of promise where the patriarchs once sojourned. Then there was Jehovah who heard his people cry, who knew the power and stubbornness of Pharaoh, who coveted the hand, head and heart of Moses.

To simplify it, there was a people's need; there was a man whose abilities and qualities God could use; and there was Jehovah who was able to put the man where he could serve the needy people. The world has always had people whose needs were many and great. The world has always had men whose abilities, active or latent, God could use. Jehovah has always been calling men who would "turn aside, and see," and on finding God was there would worship and say, "Here am I."

How God Calls

God calls to men out of the commonplace things of life; He calls out of the unusual events of times and circumstances. His voice may disclose His holy presence in a miracle of flame; or in a sound of words, which some may call thunder, which some may know to be the voice of God. He may call by majestic vision of "the Lord sitting upon a throne, high and lifted up;" or in "a still small voice" heard only by him who waits in adoring silence for divine direction. Blessed is he who feels the holy Presence and draws near to say, "Here am I." Blessed is he who feels his inadequacy overwhelmed by God's assurance, "Certainly I will be with thee."

When Man Answers

God called to Moses out of a flaming, but unconsumed, bush. Moses yielded himself and Israel was liberated. Isaiah faced God, holy fire touched his lips, his spirit warmed with consecration, and apostate Israel heard, "Thus saith Jehovah." John, last prophet of the old order, foretold that Jesus would pour out upon men the Holy Spirit and fire. Pentecost proved John's words and to this day Spirit-filled men have preached the gospel with saving power. That same Presence who made the desert bush flame, who made the place a holy one, in these days of grace works in hearts and lives of surrendered men to make them holy and to empower them to become visible exhibitions of the sufficiency of God.

Jesus gave a simple call to service, "Ye are witnesses . . . . tarry until ye be endued . . . . ye shall receive power . . . . unto the uttermost part of the earth . . . . lo, I am with you alway." In lives like these the fire of God burns. Oppressing Pharaohs are outmatched by the power of Jehovah, and sin-enslaved people are led into the spiritual liberties and glories which God gives to His own.

ALBERT L. COPELAND.

For July 18—Our Chief Source of Encouragement

(Exodus 3:13-16; 4:10-17)

PROBLEMS PROVOKING FEARS

"And Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Moses had talents and qualities which God could use. Jehovah had infinite wisdom and power a measure of which Moses required. What encouragement comes to the heart which learns that God has what the heart lacks! What further encouragement comes when man learns that God is ready to talk with him about his needs. Millions get little from God because they do not talk with Him. Hear Isaiah, "Come now, let us reason together, saith Jehovah." Hear Jesus, "Come unto Me." Hear the Saviour, "Behold I stand at the door and knock."

Moses was all but overwhelmed with the apparent impossibility of the task laid before him. A powerful Pharaoh backed by Egypt's might, who could stand before him with demands? A people, some millions of them, in slavery, unarmed, untaught, unorganized, who could lead such a multitude? What if Pharaoh demands credentials from the shepherd of Midian? What if the people ask by whose god they may expect deliverance?

Fears Giving Away to Confidence

Moses' query was that of a man called to do the impossible, who wished to know how as to methods, and by what or whom as to means. Jehovah gave answer, "Say I AM hath sent me unto you." Egypt had numerous gods. Israel had inadequate conceptions of the God of their grandfathers. Egypt would stubbornly refuse to admit the power of any god above those she worshiped. Israel might be slow to grasp the truth about the God to whom Abraham was a friend. Would this God befriend and deliver Israel?

Egypt's gods were described by their names. One was "the concealed," another, "the revealer," another, "the swift." There was a sort of interdependence among the gods of the pagans; no one was a god all-sufficient in his own right. Some in Israel might suppose Abraham's God was in subjection to Egypt's gods. How shall Moses describe to Israel, "Jehovah, the God of your fathers, the God of Abraham?"

God must have thrilled Moses with the truth that His name was "I AM THAT I AM." Here is the God of Moses talking to him out of the bush and saying, "I am the 'Alone Existent'," the only God in all the universe who depends upon no other for his being, his holiness, his power.

Confidence Expressed by Action

This is the God whose name Moses is to carry into Egypt, a God who is "eternal, uncaused, unconditioned, independent, self-sufficient." Between the God of Moses and the gods of Egypt there was a great gulf which none but Jehovah could cross. Moses could carry this Name and show its power over all the idols and enchantments of Egypt. This Name would work miracles until magicians would utterly fail and say to Pharaoh, "This is the finger of God."

Moses' plea of incompetency was overruled by Jehovah's encouragement and he turned away from the bush with a new purpose. He was only eighty! Jehovah called him; his people needed him.

"I AM" the "Self-existent" had said, "Certainly I will be with thee." Back to Jethro went Moses determined to keep friendship with Jehovah, and said, "Let me go, I pray thee, and return unto my brethren that are in Egypt."

ALBERT L. COPELAND.

Your character cannot be essentially injured except by your own acts.

Put a curb on your tongue or it will put a curb on you.

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The Spiritual Way of Life

Some Thoughts After Pentecost

SOMETIMES we shrink from the use of words that seem vague, abstract, and indefinite. And yet we cannot escape the ideas or realities which they represent. One such term, often sadly misused and abused, is the word "spiritual."

What is spirituality? Who is the spiritual person? There is doubtless a wide range of views as to what constitutes spirituality. Some apply the term to the alleged ability to communicate with the dead — Spiritualism. More frequently, however, the term has been associated with a mild saintlike quality of goodness which is a compound of savory emotion and harmlessness. There were some among the Corinthians who considered spirituality as synonymous with nervous instability — the falling in trances, speaking in tongues, and having ecstatic visions and hallucinations. The Apostle Paul was quick to warn them, in his First Epistle, that spirituality was something much higher than these physical conditions; that it lies rather in the firmer qualities of life springing from Christian faith, hope, and love.

Here are a few samples from his thought on the spiritual way of life: "To be carnally minded is death, but to be spiritually minded is life and peace" (Romans 8:6. The word "carnally" is translated "physically" by Goodspeed). "The spiritual man is alive to all true values" (1 Corinthians 2:15, as rendered by Goodspeed).

Relation of the Physical and Spiritual

All life here has a physical base. Any contrast we might make between the physical and spiritual should not indicate that physical things are necessarily evil. Our lives are all rooted in the physical. The spiritual is that which flowers above the material, just as the gorgeous June roses are dependent upon their hard stalks, roots, and the soil of the earth.

An imaginary horizontal line might be drawn through our lives. That which is below the line will represent the physical plane; that which is above the line will be the spiritual plane. Let us say then that, if one's life is motivated, directed, and dominated by the life below the line,—such a life could be considered as "physically-minded." The physical part of life, instead of being made a means toward the higher ends of the spiritual goals and interests, has been made the end of life.

Every person is partly unspiritual, says Edgar Sheffield Brightman, in his new and stimulating book, *The Spiritual Life*. He suggests that all weak moments, all dim and shadowy consciousness, all sensation in so far as it is not mastered by ideals, things evil, shameful, cowardly, irrational, inert, lazy, mechanical, are unspiritual and are not entirely lacking in the otherwise spiritual lives.

Nor should we assume that flesh and spirit are always in conflict. Experience would seem to bear out the observation of Browning:

> "Let us not say,
> 'Spite of this flesh today, I strove,
> Made head, gained ground upon the whole.'
> As the bird wings and sings,
> Let us cry, 'All good things are ours,
> Nor soul helps flesh more, now,
> Than flesh helps soul.' "
>
> (From *Rabbi Ben Ezra*)

Ideas That Seem Strange

Often abnormal and fantastic ideas have been associated with the idea of the spiritual in life. Frequently it has meant something unworldly, far removed from the practical concerns of daily life, away from the concrete situations, the choices and issues of life. In some respects this was the kind of "spirituality" developed in the cloistered, monastic way of living. This emphasis has persisted in the pietistic and some of the so-called "holiness" movements of the past and present.

This emphasis has been stated by Halford E. Luccock, in his *Contemporary American Literature and Religion:* "Spirituality has been so predominantly associated with emotional states and personal habits, so tied up with pious devotional practices, so measured by participation in services of worship, that problems and issues of tremendous spiritual significance to millions of people have been shut out from inclusion as spiritual concerns."

Mention has already been made of the Corinthians who associated spirituality with certain physical and emotional states. Montanus and his followers, in the Third Century, claimed to be the

truly spiritual people, the "pneumatics." Their activities were often characterized by frenzies and ecstasies, much like the "Penecostal" groups of today. On this point Brightman observes: "To most Christians, however, such expressions have seemed to be more pitiable than enviable. They are usually taken to be evidence of mental and physical disorder, rather than signs of a higher spiritual level of life. The simple Christian has found the revelation of the Spirit in a totally different kind of an experience from this. In faith and hope and love; in communion with God; in the devoted lives of men like Thomas a' Kempis, George Fox, John Woolman, Kagawa, and Rufus Jones; in quiet and strong experiences of God and God's revelation to the human life, the simple man rightly sees the work of the Spirit." The spiritual way of life is, therefore, not a way of irrationality, but is a way that faces facts and truths. It is not disorderly or unrelated to principles and purposes.

The way of the mob mind has sometimes been confused with spirituality. Says Von Ogden Vogt: "Paul had a difficult time persuading the Corinthians that the excitement of speaking with tongues was of a lower spirituality than the more temperate gifts. There would appear to be something properly called spiritual about those unimpassioned virtues, patience, perseverance, meekness, and the like, displayed in the cold and dark, in temptation and loneliness, that is far removed from the emotional glow so often called spiritual. These are the highest fruits of the Spirit. . . . The popular camp meeting preacher has never been the quiet (Christlike) teacher of spiritual and moral religion; but the brilliant orator who, by vivid imagery, personal magnetism, and a kind of physical *tour de force*, could arouse the emotions until laughter, tears, and creeping flesh, and half hysterical speaking with tongues signalized that ecstatic enjoyment for which the people had come and marked another memorable 'experience' of religion." It is also of interest to note that this is usually the power of the political demagogue.

Being Alive to the True Values

The New Testament meanings of spirituality are not hard to ascertain. Instead of being license, it means putting oneself under the discipline and mastership of Christ, until we have something of the mind of Christ. Paul, in seeking to bring the Corinthians under the discipline of Christian teaching, wrote: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Corinthians 14:37 and context).

Spirituality always promotes unity, harmony, tolerance, charity, and growth,—and not divisiveness. "I could not speak unto you as unto spiritual . . . . I have fed you with milk . . . . for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as (unspiritual) men? For while one says, 'I am a follower of Paul,' and another, 'I am a follower of Apollos'; are ye not carnal?" (1 Corinthians 3:1-4 and following).

Spirituality is associated not with weakness but strength, not with ignorance but wisdom. "That ye might be filled with wisdom and spiritual understanding." (Colossians 1:9). It is connected with magnanimity, unselfishness, and concern for the general good of others. "If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted (Galatians 6:1).

Basically, the spiritual way of life means a being alive to the true and highest values. "The spiritual man is alive to all true values." Among these values should be mentioned the physical values of health, efficiency, and clean living; the values of things true, from whatever source those truths may come; the social values,—everything that affects human beings and the general welfare; the values of Beauty, a sensitiveness to the fine and beautiful things in life (not a crude contentment with things that are ugly, coarse and disorderly); and above all else, an awareness of the highest values of God and Goodness. To be spiritually minded means to be alive to God in his universe, a sensitiveness to Him like the mariner's compass is alive to the North Pole. And it would also suggest an aliveness to goodness wherever one finds it in human lives.

Some of the characteristics of a spiritual way of life might be briefly stated as: Orderliness, which is one of heaven's first laws; the control and right use of power ("Steam escaping and at large either dissipates into futile vapor or scalds and burns and kills. Steam in the boiler, under rational control, is available energy and may propel a railroad train or heat a skyscraper"); the power that can overcome evil with good; a life motivated by faith, hope, and love; a life that is patterned after the life, teachings and spirit of Christ; the full, balanced and complete kind of a life; it is the way of following the stars of higher ideals, as Felix Levy has said: "To be devoted to an ideal, to make material comfort subsidiary to faithfulness to conscience and the vision splendid, is spirituality"; and it is the way that issues in "life and peace."

Cultivation of the Spiritual Life

The spiritual life is not unrelated to laws and principles, but is closely dependent upon them. In his book, *The Basic Beliefs of Jesus*, Bishop Paul B. Kern writes: "We know more about the culture of our soils than we do about the culture of our souls. For a long time we have been held under the tyranny of the idea that spiritual life was something imparted from above and is entirely unrelated to spiritual laws or conditions. God could make a man spiritually minded and full of the Holy Ghost if he so desired, without any help from man himself. I have heard men pray for 'the gift of the Holy Spirit' as though it were some divine dowry that an amiable Deity could bestow on them for their 'much speaking.' Pentecost came as God's answer to certain spiritual conditions and could not have come to an indifferent and preoccupied church which was unwilling to conform to these conditions.

They were obeying Jesus' command, they had overcome fear, they were united in a fellowship of possessions, they were earnest in prayer, they were waiting upon the Lord, and because of this preparedness of heart 'they were all filled with the Holy Spirit.' "

It will be a credit to Friends (and to all other Christians), if it can be truly said of them that they advocate, endeavor to follow, and exemplify such a spiritual way of life.

The above quotations were made by permission of the following publishers: *Contemporary American Literature and Religion*, Willett, Clark and Company, Chicago; *Rabbi Ben Ezra*, Houghton Mifflin Company, New York; *The Spiritual Life* and *Basic Beliefs of Jesus*, The Abingdon-Cokesbury Press, Nashville, Tennessee.

Serious Symptoms

THE recent outbreak of race riots in two major cities of the United States should be cause for sober thought. No special insight is needed to recognize in the "zoot suit" riots in Los Angeles an ugly outbreak of racial antagonism. Photographs taken show that both Negroes and Mexicans were involved in the riots. Some of the victims are American citizens of Mexican ancestry. Adding more shade to the picture is the fact that soldiers and sailors in uniform participated without being disciplined.

Only a few days later there came the press report of riots in Detroit in which twenty-three were killed and an estimated seven hundred were injured. Twenty of the twenty-three killed were Negroes. It is not necessary to go into the sordid details to see evidence that all is not well on "the home front." The people here at home are not ready for justice and equality of opportunity for all our citizens.

While going here and there with the might of arms to settle affairs in other parts of the world, we are discovering that the social disease, against which American forces are fighting abroad, is growing in our own life here at home. We have not yet set our house in order. It might be well for us to consider the saying, "Physician, heal thyself!" While going out to save democracy abroad, are we losing it at home?

There are some who recognize the seriousness of these symptoms. Says Carey McWilliams, in *P M*, "There is a deadly parallel between the pictures of naked Mexican boys lying on the streets of Los Angeles in pools of blood, with grinning mobs standing around—and the pictures one began to see a few years ago of Jews being made to clean the streets of Vienna."

Now is the time for Christian forces to exert reconciliatory and healing influences.

J. R. F.

How Potent are the Friends?

By the Late Bishop James E. Freeman

AMONG the forces that contribute to an orderly and kindly way of life the Quakers, or Friends as they are sometimes called, occupy a conspicuous place. Not large in numbers they are a potential force in every place where Christlike ministry is exercised. Peaceful ways are ever their quest, but in time of war their ministry to the afflicted, to those who share the stern hardships of prison camps, knows neither friend nor enemy. They frequently go where others are denied. They are known for their wisdom and their deeds of kindly service. They fulfill the demands of Christ where He said: "Inasmuch as ye did it unto the least of these, ye did it unto Me." No one can challenge their motives, few approximate their self-sacrificing service.

In a recent pronouncement the "Religious Society of Friends of Philadelphia" put forth this suggestive statement: "We Friends, members of a small group, who for nearly 300 years have held to the conviction that war cannot be the true way of righting wrongs, find ourselves compelled by conscience to adhere to that conviction even in this war which is being waged against evils to which we are wholeheartedly opposed. But we are not blind or indifferent to the great moral issues at stake. We desire earnestly to serve our country and the cause of humanity. We would join with you in dedicating ourselves to see to it that, in this our beloved country, respect for the individual of whatever class or race shall be preserved; that democratic liberties shall be maintained; that the spirit of brotherhood and service to human need shall not yield place to the spirit of hatred and revenge; that the Christian way of life shall survive even under the pressure of war; and that the torches of Christian idealism shall be kept burning to light the way into a new and better peace."

Noble words these, words sustained by action and service of incomparable worth. Here is a minority, a small minority, that under any and all conditions holds to a way of life that is followed with undeviating consistency. The Friends see in this terrible strife a cause that compels them to serve for the sake of "country and humanity — that the torches of Christian idealism shall be kept burning." Christ spoke of such as the "salt of the earth," representing a comparatively small but potential element that preserves from corruption large bodies of people. This is true today. There are silent, modest, but singularly efficient groups that stand for strong, fine convictions and they are indispensable to our security and to the preservation of Christian and truly democratic ideals. There may be wide differences in matters of form and administration, but these should not and must not affect admiration of those who make their large and substantial contribution to the common good.

The world situation is broadening our understanding of and sympathy for these minorities in our corporate life. Shall we not believe it is compelling us to recognize the ties that make us, despite all our differences, a united people?

To keep bearing the "torches of Christian idealism, to light the way into a new and better peace," this is a challenging call and a sacred obligation. If the quiet, unobtrusive work of the Quakers is one to be admired, their fine spirit is one to be emulated. It may be that from obscure places new and highminded forces are to come, that will give freshened impulse to a world that has grown sluggish and careless in standing for a way of life that is to change the whole future course of our life.

Reprinted from Washington, D. C., *Evening Star.*

Friends Committee on National Legislation

Created at Quaker Hill, Richmond, June 11-12, 1943

AGAIN Friends have taken a bold and adventurous step which many have felt is long due and demanded by the unprecedented developments of these times. This new step is the initiation of a Friends Committee on National Legislation.

At the time of the outbreak of the present war a War Problems Committee was formed for the purpose of dealing with the vital issues arising in war-time situations. Developing from the work of this committee, of the American Friends Service Committee, and of other Friends groups, there has come the concern for an All-Friends committee to work in the particular field of influencing national legislation on the one hand, and, on the other, to serve as a channel to secure and convey important information to the Friends Meetings.

Invitations were sent out to the clerks of all Friends Yearly Meetings asking for representatives to be sent to the conference at Quaker Hill. The Conference was necessarily "unofficial." Hence the pronouncement and the nominations to the General Committee and the Executive Committee are necessarily tentative and temporary until the time when official appointments can be made by the Yearly Meetings.

The establishment of such a Committee had the approval of the Executive Committee of the Five Years Meeting, the American Friends Service Committee and the Friends Committee on Consultation. It seemed impossible for any one of these organizations to work in this field and adequately speak for American Friends.

Out of this two-days conference there came the general statement of purpose, plan and general organization. The unanimity of concern on the part of the representatives would seem to indicate that the time is ripe for such a new and daring undertaking. The generous support of Friends will now make this important work a concrete reality.

Statement from the Conference

This Conference of Friends coming from Yearly Meetings of the Five Years Meeting, of Friends General Conference, and from Conservative and Independent Yearly Meetings, has met under a sense of concern to consider Friends' responsibility with reference to governmental policies expressed in legislation. We wish to share this concern and our thought about it with all Friends throughout the country and with earnestness we invite them to join with us in the action which we have felt moved to take.

Threats to Friends' Basic Principles

These critical times are bringing home to us acutely the sweeping role which government is playing in shaping life, both national and international. Believing, as Friends always have believed, in the supreme value of personality and the divine spark in every human being, we are disturbed by the growing control of government over the lives of citizens and are conscious of the grave issues arising from this trend. Conscription for military service, the possible compulsory draft of men and women for war work, have brought us face to face as never before with the power of the State. Principles and conceptions of life which Friends greatly value are opposed by the will and demands of the militarized State engaged in a great war. In international affairs the fate of mankind depends upon the character of the peace settlement and our own government will be one of the major factors in determining what that settlement shall be.

Friends' Responsibility to Government

Thus, as the war has progressed, it has become increasingly clear that our national government is, day by day and month by month, making decisions which vitally affect the conditions of life and fundamental values of supreme importance for us, our fellow citizens and the whole world. The conviction has developed that we as Friends have a responsibility to contribute as best we may to the shaping of wise and right legislation in those areas in which our principles and the causes in which we believe are most closely affected. To this concern we in this Conference have given our best consideration. We are convinced that it is right and sound. To give effect to it, the Conference has decided to establish a Friends Committee on National Legislation and has agreed upon the following statement of

The Committee's Purposes and Character:

1. The purpose of the Committee is to give attention to national legislation and to seek to influence it in right directions.

2. The Committee will approach its work from the viewpoint of those fundamental principles which have particularly characterized the Religious Society of Friends and will direct its attention primarily to legislation and other acts of government which clearly affect or involve Friends principles or concerns.

3. It will endeavor to avoid unnecessary duplication in fields already covered by other Friends' agencies and to co-operate, where desirable, with kindred organizations. There is no intention to take from existing groups or individual Friends responsibilities in this field. It would be regrettable if any such result should occur.

4. Types of legislation which illustrate the scope of the Committee's activities are:

Conscription for military training and service or civilian work, involving, as it does, the rights of conscience and Friends religious objection to war.

Legislation relating to the part which the United States shall play in the work of relief and reconstruction for the peoples in the war areas.

Legislation bearing upon the attainment of a just and enduring peace and, in particular, the relationship of the United States to world organization for peace and justice.

Legislation in the field of international economic relations as an important factor in achieving justice between nations and the prevention of war.

Legislation having to do with relations between races, such as oriental exclusion, or other instances of racial antagonism or discrimination.

Legislation affecting religious and civil liberties or the status of minority groups.

The foregoing are simply typical examples of the kinds of legislation deemed to be within the possible scope of the Committee's work.

5. The functions of the Committee will be to collect and distribute to Friends information regarding national legislation and to undertaken to influence the shaping of legislation while it is being prepared and enacted. The Committee is not expected to engage in lobbying of the pressure-group character. It proposes rather to work by methods of quiet influence through personal contacts and persuasion to win the assent of reasonable minds and enlist sympathies with the objectives sought.

PERSONAL REPRESENTATION

To accomplish its purposes the Committee will, it is proposed, secure the services of qualified personnel to represent it in Washington, to follow legislative developments and to act on the Committee's behalf as occasion may require. It is hoped that, when requested, the Washington office of the Committee can be of service to the appropriate committees of the Yearly Meetings.

It is estimated that an annual budget of about $15,000 would be adequate.

It has been decided further by the Conference that the Friends Committee on National Legislation should be widely representative of Friends in the United States. In such a committee Friends, when they wish to express themselves unitedly, would find an instrument through which they could speak. It is, accordingly, proposed that for the present the Committee shall be constituted as follows:

One to three members representing each Yearly Meeting, those first selected by the Conference to serve until the Yearly Meetings shall appoint representatives of their own choice;

Additional members at large selected first by the Conference and later by the Committee itself;

Five members appointed by Friends Fellowship Council to represent the new Meetings not affiliated with any Yearly Meeting.

To oversee and guide the work between the meetings of the General Committee, it is planned to have an Executive Committee which can meet at frequent intervals, usually in Philadelphia. The Executive Committee will consist in the first instance of about twenty-five or thirty members, appointed by this Conference. Later the General Committee will make its own appointments.

In bespeaking the co-operation and support of all Friends in the United States for this undertaking the Conference recognizes that the enterprise is an adventure into new areas of Quaker action. But it is an enterprise springing from a heartfelt concern that we Friends may measure up to our responsibilities in meeting the requirements of our world in a time when fateful issues are in the balance.

Another Genesis

We shall need a new foundation when
The chaos and the night
Are passed, and a Voice from the dark again
Has said: Let there be light.

We must be ready at dawn if we
Would build on brotherhood
And love so well that God can see
That it is good.

EDITH M. PATTERSON.

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THESE ATTENDED

The following persons, representing the Five Years Meeting (F), the General Conference Friends (G), Conservative Friends (C), Philadelphia (Arch Street) Friends (A), and Independent groups (I), attended the Conference:

David K. Bruner (F) ....Earlham, Ind.
Harold Chance (F) ....Lansdowne, Pa.
Alvin T. Coate (F) ..Indianapolis, Ind.
Roy Clampitt (F) .New Providence, Ia.
Pauline Clampitt (F)
New Providence, Ia.
Eva D. Edgerton (C) ....Dayton, Ohio
James Furbay (F) .....Marion, Ind.
Thomas A. Foulke (G) ....Ambler, Pa.
Harold Guthrie (F) New Providence, Ia.
Milton Hadley (F) ....Richmond, Ind.
Stanley Hamilton (F) .Richmond, Ind.
Herbert Huffman (F) Indianapolis, Ind.
George W. Hallett, Jr. (G)
New York, N. Y.
Seth B. Hinshaw (F) .Asheboro, N. C.
Lois Halloway (C) ..Barnesville, Ohio
Ralph Howell (G) Yellow Springs, Ohio
(Mrs. Ralph) Howell (G)
Yellow Springs, Ohio
Kelsey Hinshaw (F) North Loup, Nebr.
Agnes King Inglis ..Washington, D. C.
Emily Cooper Johnson (G)
Philadelphia, Pa.
Murray S. Kenworthy (F)
Fairmount, Ind.
M. Albert Linton (A), Philadelphia, Pa.
Samuel R. Levering (F) ..Ararat, Va.
Albert J. Livezey (C) Barnesville, Ohio
Millard Markle (F) ....Richmond, Ind.
Nellie Markle (F) .....Richmond, Ind.
Emma L. Mott (C) .....Indianola, Ia.
Lewis G. Mott (C) .....Indianola, Ia.
Sumner Mills (F) ..Indianapolis, Ind.
Arthur B. Maxell (C) Union City, Ind.
Mary B. Maxwell (C) Union City, Ind.
Ray Newton (F) ....Philadelphia, Pa.
J. Curtis Newlin (F)
Poughkeepsie, N. Y.
Edward W. Evans (A)
Philadelphia, Pa.
Roy L. Newlin (C) .....Earlham, Ia.
Lillian White Shepard (F)
Richmond, Ind.
Fred Smith (F) .....Richmond, Ind.
Edith Reeves Solenberger (G)
Upper Darby, Pa.
Allison Stinetorf (G) ..Richmond, Ind.
Floretta Stinetorf (G) .Richmond, Ind.
Merle O. Tjossem (C) ...Paullina, Ia.
Ellen L. Tjossem (C) ....Paullina, Ia.
Percy M. Thomas (F) .Richmond, Ind.
Bert Thornburg (F) .Union City, Ind.
Olive Thornburg (F) .Union City, Ind.
Clayton Terrell (F) New Vienna, Ohio
Gilbert E. Thomas (C) Barnesville, Ohio
Barnard Walton (G) .Philadelphia, Pa.
Norval Webb (F) .....Richmond, Ind.
Allen J. White (F, I) Washington, D. C.
Chas. M. Woodman (F) Richmond, Ind.
Caroline Wills (G) .....Oak Park, Ill.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE CONTRITE HEART

A broken and a contrite heart, O God, thou wilt not despise.

PSALMS 51:17

* * * *

A noble mind disdains not to repent.

HOMER.

* * * *

Repentance must be something more than mere remorse for sins: it comprehends a change of nature befitting heaven.

LEW WALLACE.

* * * *

Repentance implies shame and bitter regret for what has been wrongly done, it implies the pain of acknowledging shortcomings, it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterizing of the wounds of the soul, it is, it must be, a painful and an arduous process.

JOHN WILHELM ROWNTREE.

* * * *

Penitence is a pathway which must be traveled on the way to communion with God. The higher our adoration and the deeper our gratitude, the keener becomes our sense of unworthiness and the more vivid our awareness of guilt.

KIRBY PAGE.

* * * *

I see him fumbling in that garbage can,
Culling its filth with hungry eagerness;
I see the cast-off thing that was a man,
So old, so lonely in this wilderness
We call a city. All the indifference
Of cold machinery speaks to me through him.
Is he its hapless victim? What offence
By this man or his fathers brings so dim
And drab a twilight to his dreary day?
Cause and effect? I know God works through these!
Shame to charge heaven with the outcast's plight,
While we think only to contrive a way
To sate us fortunates who hold the keys!
And still he hunts in garbage-cans at night.

PARK J. WHITE, JR.

* * * *

The presence of God will become more real as penitence for sins, individual and corporate, becomes more comprehensive.

KIRBY PAGE.

* * * *

War is the demonic crisis of decision. In this crisis man answers God either by repentance and growth or by the hardening of the heart and the tragedy of regression.

NELS F. S. FERRE.

* * * *

Unless we are prepared to see the whole of our present civilization wrecked, we must turn to Jesus of Nazareth and without any reserve accept as true his statement that love and service are the law in life, and that taking the sword against those we think of as enemies means death.

GEORGE LANSBURY.

* * * *

God's judgment falls upon the nations for exploiting other people and for failing to rectify those grievous injustices to other nations. . . . God's judgment is on the nations for seeking even needful change through ruthless aggression and not through methods regardful of the common good. . . . God's judgment is on the nations creatively and redemptively, bidding them to bring forth the fruits of repentance: a worldwide responsibility, order and means of constructive change.

NELS F. S. FERRE.

* * * *

The church's task is to release this incipient repentance from the subconscious level into clear and overt confession . . . . and to make the nation's ideals secure. . . . Our gospel, however, does not begin with ideals. Repentance for sin is the beginning of the gospel. Ideals are never safe in human keeping unless they grow from roots which are thrust deep in the soil of the humble and contrite spirit.

CHRISTIAN CENTURY.

* * * *

O Lord, strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant the common people a new and stern enthusiasm for the cause of peace.

WALTER RAUSCHENBUSCH.

WANTED—A HOUSEKEEPER

A housekeeper at William Penn College. Someone with a son or daughter to educate would be specially desirable. Apply William Penn College, Oskaloosa, Iowa.

Our Common Responsibility for the Cross

By Elden H. Mills

"A maid servant . . . . noticed Peter warming himself and she looked at him and said, 'You were with Jesus of Nazareth, too.' "—Mark 14:66, 67.

ONE of the weaknesses of human nature which everyone of us dislikes in other people, is the tendency to lay the blame for one's mistakes or one's greed upon someone else. It is deep in human nature — the Bible begins with an example of it. The story, whether exact history or not, is certainly exact insight. When the Lord asked Adam if he had eaten of the forbidden fruit, he could not deny the fact of it, but he did say, "It is surely not my fault; the woman that you yourself thrust upon me, she gave me to eat!" And when the Lord taxed Eve for doing that she had a ready answer, "It was not my fault either; the serpent tempted me." "Passing the buck" may be modern slang, but it is an ancient disposition.

THE SCAPEGOAT METHOD

Among the many vicious outlets of the Nazi philosophy is the practical use of the scapegoat. Repeatedly some group or nation has been used as a scapegoat to divert attention of the masses away from the actual facts. If a small nation has been needed for the ultimate purposes of the big state, then propaganda builds up a case against that nation, using the manufactured charges as excuse for invasion or thievery. There has been no limit to the cleverness and brutality of the practical Nazi political procedure, using the theory of the scapegoat overtly, not caring in the least if the world saw through their profession, so long as it achieved their ends.

The idea of the scapegoat in its literal sense goes back to Leviticus 16, where the high priest on the day of expiation went into the sanctuary, taking with him two goats to be sacrificed for sin. Lots were cast, and the one that fell to Jahweh was sacrificed at once as a sin offering before Jahweh. The other goat was allowed to live, the high priest laying his hands upon its head, while he confessed all the sins of Israel, thus transmitting those sins away from the people themselves into the goat, the latter being led forth immediately into the desert and abandoned there. One of the reasons for sacrifice among the early Hebrews was that God might smell the sweet savor and be pleased at the thoughtfulness and gifts of man. Another was the ritual which had to do with the blessings of season and harvest. But there is something rather high in the Hebrew idea of the scapegoat. At heart it was a confession of sin and an earnest desire to be rid of evil. In Christian idealism the actual sacrifices which involve penitence are based upon the Psalmist's "The sacrifices of God are a broken spirit, a broken and a contrite heart."

But the unlovely aspects of the scapegoat idea still linger, and more of us are guilty of some form of it than one has any idea upon first thought. Someone has said that the individual actually does little thinking; that when he thinks he is thinking he is rearranging his prejudices. When I was in the grades out in a country school we had a very fine teacher—most of the time. She was strict, intelligent, was more interested in what we thought than in what we remembered the book said, and was fair, most of the time. Then some morning she would sail into the room with sterner countenance, her nostrils standing wide apart, and our usual subdued comment would be, "On who will she take it out this morning?" We knew someone would suffer: we were victims in turns. She had to take out her feelings upon someone, and just a little rearranging, not of her thoughts but of her prejudices, dictated the culprit who would catch it. More especially is this true of the individual who has something of which he should repent, but does not want to.

(On January 3, 1942, fire destroyed the meeting house of the First Church of Christ, Congregational, in West Hartford, Conn. Just a week later, there began a memorable sixteen months of worship in the beautiful Temple Beth Israel, the liberal Jewish Synagogue of Greater Hartford, located a mile and a half from the church parish house. The Jews have been cordial to a fault, offering the church every possible courtesy and facility, and refusing to accept any monetary considerations, even for heat or light or the extra work for the sextons. Easter was thrilling, when in duplicate services something over 2400 persons sought to worship in the synagogue. Even more significant was the Palm Sunday service, with less than half that many in attendance, for it afforded opportunity for the expression of penitence for some of the sins of Christian history.)

WHY PROFIT WHERE WE BLAME?

It has always disturbed me greatly that in the Christian doctrine of the Cross we should claim it to be central, call it the most glorious thing in the plan of salvation, make it indispensable in our theology, and then turn immediately from that conviction to condemn the individuals and groups who were responsible for bringing the Master to the cross. It always seemed to me that if the cross were so necessary to the Christian scheme of salvation, then those who crucified Jesus did Christianity a real service. That is putting it bluntly, and I say it purposely. I dislike to think that I have profited supremely from an act in history, and then should damn those who performed the act. That, too much Christian history has done.

What a glorious privilege is that of the West Hartford Congregational Church this Palm Sunday, entering into the solemnities of Holy Week, to be the guests of a Jewish Synagogue. Admitting that probably the Roman officials, and not the Jews, were responsible for the actual condemnation to death of a good life, I am particularly happy this morning to have a part in this service in this setting, to demonstrate an attitude which, it seems to me, would heal many of the hurts of history, and give to contemporary problems a vast lift toward mutual understanding and sympathy. For let me hasten to say it: We have been crawling hyprocrites to think that those who crucified Jesus were sinners above others; let me hasten to say with double emphasis that had he appeared in any age, in any nation, he would have suffered the death which his contemporaries felt was the most heinous. And I would not exclude this age, nor this nation. For the things which drove the Master of Life to the cross were those same sins which make us mean, contemptible, which cause us to recrucify Him while we confess Him.

"Now as Peter was downstairs in the courtyard, a maidservant of the High Priest came along, and when she noticed Peter warming himself she looked at him and said, 'You too were with Jesus of Nazareth.' " Do you see a parable there? Let us interpolate. If some far-off visitor from some inhabited planet could look down upon the sweep of history, and look upon the Christian of today, he might write: "Now as Christian was sitting comfort-

ably in front of his warm fire I looked at him and said, 'I see many things about you which lead me to believe that you were party to what happened on Calvary.'" Almost every aspect of the events of Holy Week find some counterpart in your life and mine. All I want to say is that everyone of us shares, that we all have, a common responsibility for the cross. Before we sing, "In the Cross of Christ I Glory," we ought to look in the mirror. Certainly on that Good Friday it was nothing to sing about; it was a tragedy, and ere we sing about it we ought to see how far we are involved in it. Much more nearly true is the verse we sang awhile ago:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Take, for instance, what happened on that first Palm Sunday. He came riding into the city on a donkey; someone started a cry of "Hosanna," and the crowd took it up. Unthinking, emotionally swept, the crowds shouted their "Blessed be he who comes in the name of the Lord." After they became hoarse with shouting they began to ask, as Matthew actually records, "Who is this?" Someone has said that any war can be won by the proper slogan. In the first war we shouted, "Make the world safe for democracy," but when the time came to sit down and think, we did almost everything to make the world unsafe for democracy. The slogan now is "Remember Pearl Harbor," but there is at least one thing we ought to forget about Pearl Harbor, namely, the antagonism between the War Department and the Navy Department, and the non-cooperation between the two which made the sacrifice of hundreds of fine boys absolutely unnecessary. Of course any analogy is dangerous, but see how we idolized a young man a few years ago, fairly worshiping the ground he walked upon, for a few years after he flew the Atlantic alone. Then when his baby was kidnapped we made a mardi gras of a so-called trial, and now for some years have called him ugly names. So it was on that first Palm Sunday crowds were shouting, "Hosanna to the Son of David," and five days later the same crowds were shouting, "Crucify him, crucify him." That was not the first nor the last time that people shouted for they knew not what, and thought about it afterward. We were all party to Calvary.

When Privileged Power Is Confronted

Then again, Jesus went straight into the heart of the city, into the temple, where above all else the business of making God a vital impress upon right living ought to have been untrammeled. But the temple had come to be a market place for profit, where the money-changers held concessions and where the birds used for temple sacrifices were a lucrative business. There was a monopoly held by the priestly family on all that business, and they could condemn any birds or animals that were brought in from the outside, where they could be bought more cheaply. So the pilgrim, that had skimped and saved to make his soul-satisfying journey to Jerusalem that he might worship in the temple, found himself victim of a modern "racket" before he could make a sacrifice. Jesus overturned the tables and opened the dove cages and drove out the den of robbers that had usurped the house of prayer. So Martin Luther, making one of his main reasons for rebellion against Rome the selling of indulgences for the profit of the Vatican, found himself driven out of the church. And I have been told that many a Christian has made his profit from un-Christian holdings, and then has made war upon the reformer who would clean up the source of his wealth. Moreover, Jesus' type of religion was so personal and inward that one could find forgiveness and spiritual succor without the material agencies which made the high priest a necessity. If too many people believed on Him there would be no reason for the priestly offices. Did not Caiaphas say, "If we let him alone all men will believe on him; and the Romans will come and take away both our place and our nation." Thus often the good is sacrificied upon some altar by privileged power which it endangers. Melville says in his famous sermon on "Jonah," in *Moby Dick*, "Sin that pays its way can travel freely and without a passport, whereas virtue, if a pauper, is stopped at all frontiers."

Or think again of Judas, that archtype of disloyalty. So hated has he been in history that no Christian has named his child after him, although Biblical names have been favorites through the ages. Certainly the authorities would have caught Jesus before long, but it was Judas who sold him into their hands while the loyal ones were off their guard. While there are many theories about why he did it, the most logical one is the very human trait of covetousness; Judas, the treasurer of the little group, already misappropriating the funds as John records, apparently hoping that he should become the cashier of a greater kingdom, incensed because Jesus seemed to make no move toward that material kingdom, sought revenge by selling out to the enemy. And is there but one generation alone that needs to beware of covetousness, that would put prestige and power above brotherhood and good-will?

Not One Unusual Sin

"A maidservant noticed Peter warming himself and she looked at him and said, 'You were with Jesus of Nazareth too.'" Let us be fair and admit the truth which Dr. Fosdick stated so well when he says, "Not one unusual sin was involved in the crucifixion of Jesus. Say as you will, that the tragic result was the towering crime of history, doing to a shameful death the 'young prince of glory,' still it is our small, familiar, day-by-day sins that did it." It is easy to make someone else the scapegoat, taking for ourselves the virtue of the cross and in the process covering up the fact that we were all sharers in the sins which did him to death. Had he appeared in any age, in any nation, he would have suffered the death which his contemporaries felt was the most heinous, and I would not exclude this age, nor this nation. Rather let us pour contempt upon all our pride, and with the publican, smite our own breasts saying, "God be merciful unto us, sinners."

"You were with Jesus of Nazareth too!"

West Hartford, Conn.

SCHOLARSHIPS

Six competitive scholarships of $100 each have been set up at Guilford College for men students from the neighboring town of Greensboro. The scholarships have been established by the Greensboro Advisory Board, which was organized last year among Greensboro civic leaders to serve as a co-operating body with the Guilford College Board of Trustees. The Greensboro Advisory Board is the outgrowth of the increasingly close ties in recent years between the college and the city. While Greensboro possesses two women's colleges within its limits, Guilford College, situated five miles out of town, is the only institution within convenient reach of the young men of Greensboro who wish to pursue their college studies while living at home. In the past eight years Guilford's average yearly enrollment of 350 men and women has included approximately 80 young men from Greensboro, a sizeable proportion of the total student enrollment. With the town growing in the direction of the college, the expectation is that relations between the two will become increasingly important with the passing of time; and the Greensboro Advisory Board is undertaking to make the town aware of the opportunities Guilford offers as a home college for Greensboro men.

SIX PILLARS OF PEACE

By the Honorable Francis B. Sayre

(Editor's Note: A most noteworthy contribution toward solution of problems that cause world wars has been made by the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America. This is one of a series of articles that deal with the "Six Pillars of Peace," the fundamentals which the Commission declares underlie the solution of world problems to insure a just and durable peace. Friends will be interested in these proposals, even though they may not agree with every point presented.)

FOR the building of the coming peace one of the fundamental issues will be the problem of foreign rule over alien peoples. Shall the postwar world in Asia and in Africa be based upon Nineteenth Century patterns or must we look for something different?

The answer is clear. We are coming to see that the only possible foundation upon which a peace that will last can be built is that of Christian brotherhood; and this is as applicable to alien peoples as to home folks. Brotherhood allows no room for the exploitation of one people by another for the sake of selfish gain; it is incompatible with racial or national intolerance.

Ultimate autonomy for every subject race is the goal. "It has been our purpose in the past—and will remain our purpose in the future," declared Secretary Hull, "to use the full measure of our influence to support attainment of freedom by all peoples who, by their acts, show themselves worthy of it and ready for it."

Clearly the problem of alien rule allows of no easy and quick solution. The way of peace does not lie through the grant of immediate independence to every subject people. When the United States assumed the responsibility of sovereignty over the Filipino people in 1898 an overnight grant of freedom to them would not have advanced the cause of peace. Our undertaking instead required the slow and arduous and baffling task of preparing the Filipino people for ultimate autonomy. For over forty years Americans have labored at that task. Insofar as we have succeeded, American ideals of liberty and democracy have gained a foothold in Asia and, we may hope, solid groundwork has been laid there for stability and peace in the years to come.

What are the concrete directions in which we must move in the coming peace treaty in dealing with the problem of alien rule?

In the first place, the Twentieth Century method of approach must be fundamentally different from that of the past. The goal must be not exploitation for another country's profit, but the preparation of an underprivileged people for self-development and self-rule. This means a task infinitely more adventurous and more difficult than Nineteenth Century methods of imperialism. It means not how to extract natural wealth and trading profits from a backward people but how to build shoulder to shoulder with them schools and hospitals and roads and water systems, how to improve their public sanitation and to reduce their death rate, how to raise their general standard of living, and, above all, how to stimulate and inspire in them the ability and the desire to build for themselves.

In the second place, those undertaking the responsibility for alien rule in areas not yet ripe for self-government must work out with leaders of the subject race a forward-looking program, marking by definite steps the advance toward autonomy, and this program must be publicly declared. This involves progressively handing over to the subject people the responsibilities of government in one field after another; for the difficult art of self-government can be learned in no other way except by trial and error, costly as that may be. The acid test of sincerity will be the implementation of such declarations by concrete action, which cannot be too long delayed. The peace of the world depends upon this implementation.

In the third place, this progress toward autonomy must be subjected to international control, since the problem of alien rule is part of the problem of peace.

No single formula for international control can be worked out applicable to every area. Each presents a problem of its own. What we must achieve is an effective international control, exercised in such form as individual needs and conditions require.

In the fourth place, provision must be made at the coming peace conference for absolute equality of commercial opportunity in all areas subject to alien rule. Non-discrimination with respect to tariffs and all trade barriers would mean in the subject areas of the world the removal of fundamental causes of conflict and warfare. It would be an immense step forward. Accompanying these provisions looking toward economic freedom, steps should be taken to prevent economic strangleholds. Tariffs in subject areas must not be manipulated for the benefit of the ruling race. Neither must the winning of autonomy be frustrated by a growing economic dependence upon the ruling people.

In conclusion, we must not expect the problem of alien rule, which has torn the world for more than three centuries, to be mastered overnight. Neither will it be solved by mere machinery or organization. Doubtless the solution will come only gradually and almost imperceptibly as part of the incoming tide of new world brotherhood. "The world is growing ready again for adventure."

THE SIX PILLARS

I. Political collaboration between the United Nations and ultimately all nations.

II. Collaboration on economic and financial matters of world-wide import.

III. Adaptation of the world's treaty structure to changing conditions.

IV. Assurance, through international organization, of ultimate autonomy for subject peoples.

V. Control of armaments.

VI. Establishment of the principle of the rights of peoples everywhere to intellectual and religious liberty.

METHODISTS AND WORLD PEACE

The Methodist Church, under the direction of its council of bishops, is planning an organized campaign to arouse its members to concern over the peace settlement. Starting with the "Six Pillars of Peace," recently outlined by the commission of the Federal Council of Churches, they will hold educational conferences, or mass meetings, all over the country and acquaint the constituency with the problems and issues involved. The Boards of the denomination will make peace planning their major emphasis. Eight million members will exert their influence on Congress and the President for a Christian peace.

Silver is of less value than gold and gold than virtue.

He is indeed a conqueror who triumphs over himself.

Afterglow of the Guilford Conference

By Dorothy S. Pitman

IN THE summer sky of an evening, there remains an afterglow long after the sun has disappeared, and the glory of its setting colors the heavens as a reminder of the day that is past. Likewise the memories of the Twentieth General Conference of the Woman's Missionary Union of Friends in America continue to glow in soft radiance now that the days of convening are over, and Friends have gone to their widely separated homes to interpret as they can the joys and inspiration of those sessions. We should like to give you a glimpse of the life shared on the Guilford College campus where we were so graciously entertained in traditional southern style; and now we share with you the afterglow.

The program theme of "Prepare ye the way of the Lord, make his paths straight," unfolded into new beauty in each session, from the heart-searching call to worship, led by Erna Nixon, to the final session when the president of Guilford College, Clyde Milner, spoke on Christian Missions and World Citizenship. Every devotional period brought a fresh viewpoint of this highway of our God; the music provided by the Guilford young people under the direction of Dr. Victorious contributed to the thought, and the conference theme hymn itself could not have been more appropriate, "Make Straight the Highway of the King" set to the hauntingly beautiful tune, *Finlandia*, which still sings itself in our hearts as we think of conference days.

The missionary messages brought just before the noon hour told of highways being made for our Lord in the United States, among uprooted citizens in Detroit, and the Japanese-Americans; and in foreign lands,—India and Palestine. We were impressed with the urgency of building these highways in our own country in order to reach those who are isolated from Christ and his message of abundant life by lack of understanding on the part of the privileged ones who should be making an effort to level the rough places, straighten crooked ways and bridge chasms.

Among the missionaries past and present, were Esther E. Baird and Dr. Ruth Hull Bennett of India, Erna Nixon of Jamaica, Edward and Daisy Ransome and Edward and Violet Linton from Tennessee, Westine L. Shufelt of Oklahoma, Annice Carter of Palestine and Merle L. Davis, formerly of Cuba. Each one of these brought a message on the field represented, which fanned our zeal and encouraged our hearts to further support and interest. Merle Davis showed beautiful technicolor pictures of Cuba and Mexico, telling of the problems, needs and encouraging aspects of these fields. He also announced that Wendell and Faye Farr have accepted appointment to go to Jamaica, he to serve as Yearly Meeting Executive Secretary, and pastor of the Seaside Meeting.

Among our other speakers, who gave out enthusiastic accounts of work being done to straighten highways in specific sections of our own country, was Jennie C. Callister who presented a graphic picture of the migrant problem from the early days of importing cheap labor to the present when the same sad mistake is being made again with inevitably disasterous results. Another such speaker was Anita Kelsey Douglas, of Detroit, who took us into the heart of the problem of that city with its thousands of uprooted citizens. A third convincing speaker was Gracia Booth, with her poignant message concerning our neighbors of Japanese ancestry, and the adjustments they are called upon to make along the lines of living conditions, mental attitudes, loyalties and shattered faiths. Henrietta Carey, of the Missionary Education Movement, told of its history, its methods of preparing mission study books, and suggested that we budget our reading to include the new books just coming out.

Two historical pageants gave excellent Quaker teaching in interesting fashion. One was "The Album," given in the Springfield Meetinghouse whose architectural simplicity of line was a perfect setting for the animated portraits of the founders of the meeting and their descendents who developed and carried on the work so well begun. The other was given at Guilford College and pictured the beginning of the school many years before which developed, in the course of time, to the present college. We saw, not our Friends of the community playing a part in a pageant, but the original participators in this venture which took courage, faith and much tact. May we recommend to other Friends this effective way of teaching Friends' background and principles?

The departmental discussion groups proved so interesting and helpful that some were continued whenever there was a spare half-hour between sessions.

Among the departmental reports the one showing the greatest advance in interest and giving was the Junior Department, under the devoted leadership of Mildred Votaw. She reported over $200 raised already among the Juniors and Primaries for their project, the children of missionaries. Her enthusiasm is contagious because it is genuine joy in the work she has learned to love. We regret she feels unable to continue it the next term. There are others also who are resigning and new workers are taking their places. Helen Walker of Whittier, California, is the new president; Dorothy Kearnes of Greensboro, North Carolina, has accepted the responsible position of treasurer; Savilla Johnson, of Kokomo, Ind., is succeeding Nelle Little as Advocate subscription manager and treasurer; Josephine H. Carr of Saylesville, Rhode Island, is associate editor; Annice Carter of Russiaville, Indiana, is Secretary of Young Women's Work; Lois Brown is succeeding Mildred Votaw in the Junior work; and Minnie Zelliot of Des Moines, Iowa, is our Education Honor Roll Secretary.

The conference sermon, delivered by James Coney Sunday morning, reminded us that "we are a colony of heaven," according to Philippians 3:20 (Moffatt), and for one to adopt the thought patterns and actions of a pagan society is to "go native." A native is defined as one who lives at enemity to the cross of Christ, one of an earthly mind. Christ did not pray that his disciples be removed from the world but that they should become a blessing there, as Christian colonists who would not adopt the weapons of the world lest they be destroyed thereby. The Christian Church must contribute to a world order in which Christ shall have his rightful place. John R. Mott was quoted as saying, "If through the disorganization of the West, Christianity should disappear from that hemisphere, it would remain in the East and by the East the West would be re-evangelized." Are we as sure of our message as was Paul when he answered the call to Macedonia, and was shortly afterwards in prison? Our call to service will not be a vague generality. We will see a *man* in distress, and our message will be a personal message. In our struggle against organized and entrenched evil, we must not lose courage, nor the realization of the urgency of our message.

Napoleon once invited his marshals to dine with him, but as they did not arrive at the moment appointed, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner, and we will immediately proceed to business."

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

MORE TEMPERANCE MATERIALS NEEDED

Editor, THE AMERICAN FRIEND:

"That Friend speaks my mind" is what I thought when I read the article on The Alcohol Problem by Lenna Lescault Hadley in THE AMERICAN FRIEND issue of May 6.

I have thought that some one would give additional evidence on this problem which is very outstanding as the world's great enemy, and which evil does flourish during times of war and around army camps. All church people, and specially Friends, who teach the Way of Life need to be alert and active to sin of a destructive and devastating power.

It is not enough for members of Friends to shrug their shoulders and say, "None of my own family drink," and then do nothing about it. We cannot close our eyes to the fact that results of liquor-using are all around us, and that none of us are entirely safe from drunken drivers, nor from unpleasant contacts of drinking men and women in public buses or on the streets.

The brewer is watching us from his point of view and for his success in trade; and is pleased when he finds a group of people, such as a church organization, that acts wholly indifferent to the liquor cause and curse.

Some time ago our local W. C. T. U. set aside a meeting at which time each member was asked to collect and bring temperance literature from her own denomination. Some of this which was prepared by denominational leaders was very outstanding and educational. But oh how disappointed and chagrined I was that Friends publications had so *very little* to contribute on this matter.

I believe that within our beloved Society of Friends we do have capable men and women who can write articles of truth and value, on those principles which we hold dear, and that some of this writing should be devoted to the temperance cause of Public Morals.

Can Friends afford to be silent on this important issue?

GERTRUDE SHINN.

Seattle, Washington.

* * * *

(N. B. You will be glad to know that our own Board on Public Morals is now providing fresh and up-to-date materials for publication in THE AMERICAN FRIEND. You will see some in this issue. It is also being increasingly used in our Bible School publications. — EDITOR)

OPPOSED TO "PEACE-NOW" BY NEGOTIATION

Editor, THE AMERICAN FRIEND:

Dorothy Hutchinson's pamphlet, *A Call to Peace Now*, and the 1-24-43 Minute of Falls Monthly Meeting, Fallsington, Pennsylvania, were recently discussed at the Berkeley, California, Monthly Meeting (Vine and Walnut Streets Friends' Meeting).

I have read this pamphlet carefully. In spite of its lengthy presentation of Friends' principles and philosophy, it is of course *political* in nature. The crux of the pamphlet is found on page 15, in this writer's opinion. Dorothy Hutchinson says here: "The exact specifications of a peace-by-consultation would, of course, have to be worked out gradually, as negotiations proceeded, and they would have to be formulated by expert statesmen. It is not our function, as a religious Society, to attempt to draw up a blueprint of a just peace either now or after victory." To me it seems somewhat *naive* to say that the peace would have to be formulated by "expert statesmen." Our "expert statesment" are mere politicians. We have never been governed by experts and as far as I can see, our politicians will be holding the floor for quite a long time to come. It is too late for Friends to go into politics now. We have been sitting comfortably on the sidelines for too many decades, locally, nationally, and internationally. The London Yearly Meeting of 1923 *did* send out a condemnation of the Versailles Treaty; I happened to be there myself to speak in favor of the condemnation and I asked the British Friends to eliminate the religious verbiage and get down to brass tacks. The message sent out to the peoples in 1923 was clear cut. The lines just quoted from Dorothy Hutchinson's pamphlet are the only direct, clear cut lines in the lengthy article dealing with the issue, and to me they are too weak and innocuous to make sense. If we want to advocate a negotiated peace now, we must present a program and not offer misty, emotional phrases which lead nowhere except further into the mist. The facts are that this war is going to be fought to a finish, whether we like it or not. To come forward with a plea for a negotiated peace will merely be accepted as Nazi propaganda. Let us not do anything unless we know what we are aiming at.

This nation has set out upon a course which will lead to the freeing of the enslaved nations of the world. The occupied European nations expect to be freed from the tyrannical and bestial rule from which they are now suffering. We have, as yet, no international system by which wars can be prevented or stopped, and we still have to rely on military measures, as in 1776. It is better to be realistic about it than merely sentimental, and the peace gesture this letter deals with is the weakest, most unrealistic and sentimental gesture which has come out of the Society of Friends in America in a generation. It is both futile and inopportune, and I for one am wholeheartedly opposed to it.

PETER GULDBRANDSEN.

Berkeley, California.

SECOND DRAFT OF NEW BOOK OF FAITH AND PRACTICE

The proposed new *Book of Faith and Practice* for the Five Years Meeting will be ready for general circulation and study about July 10, 1943.

Price 25 cents, postpaid. Send for your copy to the Friends Book and Supply House, 101 S. 8th Street, Richmond, Indiana.

The following action was taken by the Executive Committee of the Five Years Meeting at a recent meeting:

"*First:* It was urged that all members of the Executive Committee study the second tentative draft in detail and send in suggested changes promptly to the chairman of the Committee on Revision, Wendell G. Farr, Wilmington, Ohio;

"*Second:* The Committee on Revision is directed to have a sufficient number of copies of this second draft to enable Friends generally to study it. A charge of twenty-five cents should be made for each of these copies;

"*Third:* The Committee on Revision is directed to make a final draft to be submitted to the Executive Committee at its meeting in 1944."

The policy of the Committee on Revision has been that the new discipline should embody the thinking of the whole Five Years Meeting. We ask for your constructive suggestions.

The committee:

PERCY M. THOMAS, *Secretary*
WENDELL G. FARR, *Chairman*
HADLEY H. KELSEY
MILO S. HINCKLE
SYLVESTER JONES

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

MAJOR CHANGES IN CIVILIAN PUBLIC SERVICE

In response to a request by the National Service Board for Religious Objectors, representing the historic peace church agencies and other groups supporting the Civilian Public Service program, Selective Service has agreed to set up camps and special service projects under government supervision for all conscientious objectors who do not wish to remain under Friends, Brethren or Mennonite administration. The present Civilian Public Service program, including both camps and special services, will continue for all who prefer to work with the religious administrative agencies in accordance with their principles and methods. Meanwhile, large numbers of men in Friends C. P. S. have moved from eastern to western camps to meet a call for increased manpower in fire-fighting and food production.

Government directed service will open July 1st. The work will not be of material military significance, nor will it be limited to men with specialized skills. The first government camp will be located at Mancos, Colorado. The project will be under the Bureau of Land Reclamation of the Department of Interior. Selective Service will direct the camp, through the Camp Operations Division, and men will be directly responsible to the Camp Superintendent who will function as project superintendent and camp director. Selective Service has stated that it has no intention of making the camp, or camps, concentration camps, but does expect to exercise control over the program. They do not plan to consult assignees on either general policy or staff selections.

After a period in camp, men will be able to apply for assignment to services in hospitals, on farms, and with the Coast and Geodetic Survey of the Department of Commerce. The government will provide the entire cost of maintenance for the men in its program, including medical and dental care, and will furnish an allowance of $3 a month.

Some progress has been made in negotiations with Selective Service over the responsibilities, authority and policies of the American Friends Service Committee and the other religious agencies engaged in administering the Civilian Public Service program. The Service Committee feels it must have responsibility for the activity of all men under its jurisdiction, and be consulted concerning any changes affecting units under its administration. It expects that if an understanding is reached on this basis, issues of civilian control and democratic procedure, which have concerned both men in C. P. S. and the Committee in recent months, may be solved and a relationship established between the government, the Committee and the men in line with Friends' policies.

The decision of the Department of Agriculture, after many months of consideration, that their greatest need for C. P. S. men was in forest-fire prevention and in food production has resulted in the sudden transfer of many men to western camps. The imminence of the fire season in the western mountains precipitated the final decision to move the men. Quick action was necessary once transportation facilities were made available, despite considerable inconvenience to individual men and a quite drastic disorganization of the eastern camps.

The camp at Gorham, New Hampshire, has been closed, 21 men going to Elkton, Oregon; 27 men to Coleville, California; and 31 to San Dimas, California. The remainder of the men formerly at Gorham are now at Campton, New Hampshire, awaiting discharge or assignment to mental hospitals and other special services. A group of 30 men was chosen from Campton to go to Coleville, and 9 to Elkton. Thirty-three men have left Big Flats, New York, for the new Friends camp established at Trenton, North Dakota under the Farm Security Administration. The entire personnel of the Merom, Indiana, and the Oakland, Maryland, camps have already moved to Trenton, except for a few men who have gone to the Rosewood Training School in Maryland. In addition to these shifts, the camp at Buck Creek, North Carolina is being moved in gradual stages to a new location at Gatlinburg, Tennessee in the heart of the Great Smoky Mountains.

The Service Committee has not felt it wise or necessary to refuse to do work which responsible government officials indicated was the most necessary thing which we could do for the benefit of the country, provided it seemed clear that it did not have a material military significance. While the Service Committee regrets the personal inconvenience and the disruption of significant camp life that result from such moves as the ones just made, it is gratified that under difficult circumstances arising primarily out of the war situation, the men in camp and the Friends C. P. S. administration were able to make the required adjustments promptly without resort to impersonal and arbitrary procedures. In the selection of the men for transfer, a large degree of responsibility was placed upon the democratic organs of camp government and consideration was shown for individual needs and preferences. The capacity to respond quickly to sudden and unexpected situations seems to be an essential requirement for effective expression of pacifist convictions under wartime conditions.

AMONG THE DOUKHOBORS

Philip E. Jacob visited a Mennonite Church at Hepburn, 30 miles from Saskatoon, Saskatchewan, Canada, on May 30 with Peter Makaroff. This extract from a letter describes the journey from Hepburn and the service with the Doukhobors: "We were due at the Doukhobor community at 2 p. m. but that was 30 miles farther inland and we weren't sure people would be able to come through the road. We called in and they said to wait until 4 when they would phone around and see if people could gather. So we had dinner, consisting of sausage and bread, with the Schmitts. There were four of us added to a family of ten. At 4 came the word, 'they are gathering,' and for us to be on hand at 8. Meanwhile chicken and borsch had been waiting for us at Peter Makaroff's brother's house since noon. On went the chains and then came thirty miles of the most incredible roads, nothing but mire, sometimes up to the tops of the wheels, slippery, sticky. At 7:30 we pulled up at Makaroff's for dinner, twenty miles in two hours. As I said, Peter Makaroff is the most skillful driver I've ever seen. Borsch and chicken duly consumed, along with much more, we moved on 10 miles to Blaine Lake, the center of this particular Doukhobor community, arriving at 9.

"I expected we would have a simple discussion. We walked into the plain Meeting House and there 500-600 people from two months to ninety-five years old, were jam-packed to the walls and standing in the aisles. First came six songs in Russian by a choir of about fifty. Then the chairman called on Peter and me. Peter went through a ritual in Russian, a kind of response reading without any reading matter, then introduced me. It was decided that Peter should interpret. Then I made a speech, my first through an interpreter. Of course I referred to Passmore Elkinton and brought his greetings. A perfect storm of questions about the C. O. and the CPS program

then came. The meeting was thoroughly informal, despite its size. A controversy had been going among them over whether C. O.'s should go to jail or take alternative service, and so they wanted to know all about American attitudes on the subject. Finally came as warm and friendly expressions of love and fellowship for Quakers as I have heard in a long time.

"Incidentally, the only thing on the platform from which we spoke was a small table with a white cloth and on top of it a pitcher of water, a loaf of bread, a poured glass of water and a salt shaker, signs of welcome indicating that all they had they wanted us to share."

JUVENILE DELINQUENCY

All over America committees are meeting and conferences are being held to discuss the problem of juvenile delinquency which has grown to almost uncontrollable proportions.

For many years, Mr. J. Edgar Hoover, Chief of the Federal Bureau of Investigation, has been warning the nation of an approaching crisis in the area of youthful crime. In spite of repeated warning from this eminent authority and public servant, we, as a nation, have gone blithely on our way assuming that "it can't happen here." It has, and is happening here, and now.

Indicative of the conditions that at present prevail among us are the following facts gleaned from Mr. Hoover's published report. The figures compare 1942 with 1941 and are therefore recent, up-to-date and utterly reliable. Increases in arrests of young people, under 21 years of age, for various breaches of the peace were in the following percentages:

Girls under 21: Prostitution and commercialized vice, 64.8 per cent; other sex offenses, 104.7 per cent; drunkenness, 39.9 per cent, disorderly conduct, 69.9 per cent.

Boys under 21: Assault, 17.1 per cent; criminal assault, 10.5 per cent; disorderly conduct, 26.2 per cent; drunkenness, 30.3 per cent.

That these are the conditions is surprising; that they exist is not surprising in the light of our national and community lack of concern.

Two factors of major proportions in the situation are plainly visible. First, and possibly foremost, is a criminal parental negligence. By example, indifference to moral guidance and youthful recreation, parents have been sowing to the winds, now comes the reaping of the whirlwind.

Secondly: An appalling community irresponsibility which, for the sake of revenue, places in practically all of the communities of the nation the beer tavern, penitentiary preparatory school which undermines community morality, national morale, individual character and integrity, and furnishes the first step in the long process of the transformation from a useful life to one of crime. So serious has this factor been that judges from the bench in criminal trials have referred to taverns as "breeding spots of crime."

A part of the answer to the problem of juvenile delinquency lies in the above discussion, namely, a more careful parental guidance and care plus greater community protection of youth against subversive influences to which our boys and girls are now subjected. The responsibility cannot be shifted. It is for each citizen to face and solve. But action is immediately necessary.

H. MILLARD JONES.
For the Board on Public Morals.

LIQUOR PUTS OUT THE LIGHT

A number of years ago the pastor of a large downtown Minneapolis church received a call from a woman who said that her son had been in the St. Cloud Reformatory for a number of years and that it might now be possible to secure his release. The minister investigated the case, took it up with the Parole Board, and the young man was released.

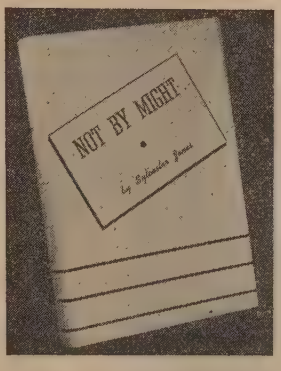
He joined the church and through the influence of the minister obtained a very responsible position with a large business concern. His success from the very start was of a most brilliant type. He was soon married to a very lovely young woman. His employer, recognizing his ability, transferred him to a branch in an eastern city where he was given a very important executive position.

After a few years, without explanation, this man turned up again in the city of Minneapolis. He brought his wife, and the two of them transferred their membership back to his original church there. He then dropped out of the picture.

Recently his name appeared in a newspaper story in connection with an attack upon a woman in a parked car in the city of Minneapolis. He will undoubtedly have to serve a severe prison sentence for this crime. He claims he knows nothing about it because he was under the influence of liquor at the time the crime was committed. He further states that he lost his job in the East because of his drinking. He hasn't a chance to escape the penalties of the law. His only defense is that he knows nothing about it. There are three witnesses who identify him as the perpetrator of the deed.

He has a record of a former incarceration in the St. Cloud Reformatory. He hasn't "a ghost of a chance," and again liquor brings about the downfall of a worthwhile character and the end of a career that had every promise of brilliance. This young man helps pay the revenues to the state with his life.

BOARD ON PUBLIC MORALS.



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QUAKERDOM · AT · LARGE

Announcement has been made of the Northwest Young Friends Family Conference at Quaker Cove, July 10-14. J. Herschel Coffin will help the group to face the question: "At which points will post-war reconstruction touch us?"

* * * *

Edmund and Katharine Whittaker and family of the Urbana, Illinois, Meeting, who for the past year have been at London, Ontario, are leaving there for Fredericton, New Brunswick, where Edmund Whittaker will be professor of Economics and Politics in the University of New Brunswick.

* * * *

Walter and Barbara Barrett Hoskins, Earlham '34, former members of First Friends Church, Indianapolis, have moved to 25 Harold Avenue, Princeton, N. J. Dr. Hoskins is assistant to the research director of Johnson and Johnson and its subsidiaries.

* * * *

Phyllis M. Cosand, Earlham '34, is in training in Washington, D. C., at the national headquarters of the American Red Cross as a hospital social worker. Until recently she was employed as a case worker in the Children's Bureau of the Indianapolis Orphan's Home.

* * * *

A son, George Cary, was born on March 1, 1943, to Walter and Grace Coppock Bibler of 10725 South Artesian, Chicago.

* * * *

Edward and Lydia Roberts McCracken, Earlham '38, West Lafayette, Indiana, have a daughter, Sylvia Ruth, born on April 18, 1943. Mr. McCracken has a graduate assistantship in chemistry at Purdue University.

* * * *

The *Indianapolis Times* included recently an illustrated article on Flanner House, the Quaker work project among the negroes of Indianapolis, in charge of Edwin and Marion Binford Sanders, Earlham '38.

* * * *

Dr. Cary Coppock, Earlham '38, 1st Lieutenant in the Medical Corps of the United States Army, was married January 22, 1943, to Lillian Van Baalen, R.N., of Grand Rapids, Michigan. They are stationed in Riverside, California.

* * * *

Margaret Rush, Earlham '39, a fellow in the department of economics at Bryn Mawr College, has been awarded a Fanny Bullock Workman Traveling Fellowship by that institution. She will do research work on the repatriation of prisoners after the war.

Dr. Edward D. Wildman, Earlham '37, is serving as resident physician at the Burlington County Hospital, Mt. Holly, N. J.

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Ruth Coppock, Earlham '40, is working in the office of the Mid-west Branch of the American Friends Service Committee, 189 West Madison Street, Chicago.

* * * *

Dorothy Myrick, Earlham '41, is leaving this June for overseas duty in recreation with the American Red Cross. She has been serving as technician for the Children's Theatre of Evanston, Illinois.

* * * *

Eleanor Dilks, Earlham '42, and instructor in biology at Earlham during this year, has been awarded a research fellowship in zoology at the University of Wisconsin, beginning July 15. Her work will be in serology with emphasis on the endocrine glands.

* * * *

Mary Jane Taylor, Lincoln, Va., and Edward Peacock, formerly of Richmond, Indiana, graduates of Earlham in 1942 and 1939, were married at Lincoln on May 1. They are now at C.P.S. Camp No. 23, Fresno, Ohio, as director and dietitian.

* * * *

Ellis Lippincott, Earlham '43, graduate of Moorestown Friends School, begins this June his work as a junior instructor in chemistry at Johns Hopkins University. He will do graduate work in chemistry.

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Elinor Hill, Earlham '43, Downington, Pa., has been awarded a resident graduate scholarship at Bryn Mawr College for the study of Spanish.

* * * *

Irene Ellis, mathematics instructor at Friendsville Academy for a number of years, plans to spend the summer in Friendsville.

* * * *

Lillian Hayes, recently appointed registrar of Friendsville Academy, plans to spend a part of the summer traveling in the interest of the school.

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Flo Foley, for the past year Matron at the Boys Home, of Friendsville Academy will visit friends in Terre Haute and Chicago, and make her home with her daughter in Iowa.

* * * *

Edwinna Coffey will be at home in Friendsville for the summer, and will continue her work at the Academy next year.

NEWS OF MEETINGS

Edgar H. Stranahan has accepted a call to serve the Minneapolis, Minnesota, Meeting as pastor. He has been supplying the College Avenue Meeting in Oskaloosa, Iowa, since the departure of Charles O. Whitely. Edgar and Irene Stranahan will take up residence in Minneapolis following the sessions of the Yearly Meeting.

* * * *

College Avenue Friends Church, Oskaloosa, Iowa, has released Charles O. and Olive Whitely to take up work among the Osage Indians with headquarters at Homing, Oklahoma. They left for their new field June 5, and Dr. E. H. Stranahan is supplying as pastor of their Meeting for a part of the summer.

John Harvey will begin his services as pastor of this Meeting on September 1. He and Mrs. Harvey are expecting to attend Iowa Yearly Meeting which convenes August 23 to 29. College Avenue Friends have grown in spiritual life and unity under the inspiring ministry of Charles O. Whitely. A number of special features have been introduced into the program of the church which added greatly to the interest of the meetings: one of which was a series of educational programs on Sunday evening in connection with a simple supper, followed by classes in Bible study, peace discussion, and sacred music, with moving pictures of our mission fields or sacred pictures of great paintings, about once a month.

During the summer months the Meeting will follow the plan of holding Monthly Meeting and the Meeting on Ministry and Oversight on Sunday afternoon following a co-operative family dinner at the church. This plan will enable a larger number of the members and their families to attend the business meeting and will conserve gasoline. Special features have been introduced to interest the children and young people so that they may feel that they have a vital part in the work of the church. The missionary interest of the church has been good and well supported during the past year.

* * * *

Friends of Wichita Quarterly Meeting met at Rose Hill, Kansas, for their regular sessions in Sixth Month. Bertha S. Sumpter spoke to the Ministry and Oversight urging that greater responsibility be assumed by the leadership of the church for the religious

training of the children of our communities. Vernon Bowman spoke at one session on the necessity of much prayer to meet the needs of our times. John D. Mills spoke from a concern for more effective teaching in our Bible schools.

John R. Wright is planning a visit to meetings in Iowa, Oregon, and California Yearly Meetings.

The recent deaths of Nettie Wright, of Wichita, and Horace Wheeler, of Rose Hill, made us feel the uncertainty of life and responsibility for the present.

* * * *

Paoli Friends Meeting, in Western Yearly Meeting, is enjoying an increased interest, very noticeable, beginning with Palm Sunday when several parents came forward in the morning service, dedicating their young children to the Lord. Five Sundays previous to Easter, the pastor, Stacy Wesner, conducted a membership preparation class for juniors. Easter Sunday twenty-seven new members were welcomed into the meeting, and eight associate members were transferred to active membership.

A very splendid Mothers' Day service, in charge of the women, was observed. Martha Hill, oldest member of meeting, conducted devotions; Marie Oldham paid a tribute to Mothers; Ethel Wesner, wife of the pastor, brought the Mothers' Day message; and the junior and senior choirs contributed appropriate music for the service.

Stacy Wesner has accepted the call and is staying with us for another year.

Our basement has been enlarged and affords room for our Sabbath school classes, also for church night suppers and business meetings. Our meeting-house has been improved in every way, making it comfortable and pleasant for worship.

* * * *

Beginning May 26 and holding through Sunday night, May 30, Richard R. Newby was engaged in visitation evangelism with Arthur and Inez Moon, pastors of Scranton, Iowa, Friends. We are confident that both the ministry in the homes of our people and the evening services with their timely messages will be of lasting benefit to the community.

* * * *

R. Ernest Lamb, having been called to a larger field of service, Pasadena Monthly Meeting of California Yearly Meeting has accepted his resignation as pastor to take effect September 1. For six years he has served this Meeting and community as a faithful "steward of the manifold grace of God" and his ministry has been inspirational and fruitful. The Meeting accepted the resignation with deep regret.

At the First Friends Meeting, Marion, Indiana, the high school graduates were given special recognition in the morning meeting on May 30. Three members of the meeting received special awards this year. Norma Fox received the special honor award in Science; Phyllis Sutphin received the American Legion recognition award; and Caroline Furbay received the largest number of awards given to any one of the senior class; including the Tri Kappa scholarship, the A. A. U. W. recognition for outstanding service, an Earlham College merit scholarship, and a Kiwanis scholarship medal. The pastor spoke on, "Making the Most of Our Lives."

With regret, the Meeting gave up their choir director, Wayne M. Huffman, who took up service with the U. S. O., and has been in training at Columbia University.

* * * *

Greenville Quarter, in Iowa Yearly Meeting, is opening up for a new year, as the spring brings promise in this our Father's world, of the new cycle of Nature's fruitfulness.

The closing of the schools has shifted the graduates from the home base largely, to summer schools, to remunerative employment elsewhere, or to the military forces, and the work of the church with young people is disrupted. Leadership falls on younger shoulders and the inexperienced must assume responsibility. Standing committees are being appointed for the year and new material is being ingrafted.

The Easter season has just passed with its beauty and inspiration. Arnold's Park Meeting welcomed several new members on Easter and Greenville Sunday School had its all-time high attendance of one hundred and eighteen. Arnold's Park has had a fruitful effort under the leadership of its stewardship committee, monthly letters having been sent to all adherents stressing the stewardship of all of life. Partly from this agitation money has come in easily for the monthly expenses, and the salary of the pastor has been raised. The Finance Committee of Greenville has functioned with rare success and the treasurer reports a surprising response to their askings.

* * * *

On May 23, Cecil E. Hinshaw brought the morning message at the University Church, Wichita, Kansas. He has taught Bible at Friends University for the past three years and has been active in the work of University Friends Church. He served for a time as superintendent of the Young People's Department in the Bible School and has been chairman of the Monthly Meeting Peace and Service Committee. Cecil and Pauline, with Robert and Eleanor, will leave Wichita the middle of June to make their home in Oskaloosa, Iowa, where Cecil will become dean of William Penn College. On Sunday morning, May 30, Rufus Jones was speaker. He was in Wichita for Friends University commencement.

* * * *

One of the annual events of interest to members of the Society of Friends in Amesbury, Massachusetts, is to entertain Salem Quarterly Meeting. This was held at the Meetinghouse on Saturday, May 15, and some of the visiting Friends stayed over the week-end and were present at the Sunday morning meeting. The Quarterly Meeting includes the meetings at Cambridge, Lynn, Lawrence, Amesbury, Pittsfield, N. H., North Weare, N. H., and Exeter, N. H. Representatives from these meetings attended, with the exception of Pittsfield.

The meeting for worship began at 11:00 a. m. Messages were given by Wilbur K. Thomas, of Lansdowne, Pa., James A. Coney, North Berwick, Maine, George A. Selleck, Cambridge, Arthur Santmier, Lynn, and Wilbur W. Kamp of North Weare, N. H. James Wild, the local minister, read the Scripture from Psalm 139, Dr. Moffatt's translation. Amesbury women Friends served lunch at 12:30 p. m., and the business session of the Quarterly Meeting began at 2:00 p. m. Alfred Osborne, North Weare, N. H., is clerk, and Mrs. Ethel Austin, Swampscott, is reading clerk.

In response to an appeal from the Peace Committee of London Yearly Meeting of Friends, there was a special period of silent prayer. This was in unity of spirit with Friends in England and America in regard to the war situation, and "that we may help bring to an end this agony of war and persecution which is so flagrant a denial of Christ."

* * * *

On June 13, Pittsfield, New Hampshire, Friends had a very fine Children's Day with James and Elsie Coney present as visiting Friends. As usual, James Coney gave us much food for thought, in our hour for worship, and all enjoyed the duets sung by him and his wife. Then came a splendid program by the children under the direction of Elizabeth J. Peaslee. The main part of the program was an original playlet, "The First Children's Day," written by Mrs. Peaslee. This was followed by recitations and songs by the little tots. The platform was quite festive with flowers and made a pretty scene filled with little folks with smiling faces. After the program, James Coney gave us a short talk on his trip to our Indian Missions.

Jamestown Friends Church, of Wilmington Yearly Meeting, has increased in attendance during the spring months. The Missionary Society has sponsored some special meetings that were very helpful, one being an all-day meeting, March 12, World's Day of Prayer, at the home of Zeva Fent. April 1 was the annual Guest Night at the church. Mrs. George Street, of Trinity Methodist Church, Xenia, Ohio, ably reviewed the study book, *On This Foundation.* At the June meeting, Ruth Snyder, of Xenia, gave an interesting report of the recent Triennial Conference held at Guilford College. An all-day sewing for A. F. S. C. is planned for June 24.

During April and May the children met at the parsonage after school each Friday for Bible study, singing, and games. This led into the Weekly Vacation Bible School being held through the summer each Friday. This plan seems to meet conditions this year better than the usual two or three weeks continuous session.

The annual congregational supper was held Thursday before Easter, with a large attendance. Ward and Lena Applegate, and Raleigh and Marianna Bogan were invited guests; Ward Applegate giving the message and the Bogans rendering service in song.

Other guests recently, with messages, were Chase Conover, showing C. P. S. films and explaining its working, and "The Gideons" another Sunday evening, taking an offering to furnish Bibles to the soldier boys.

Children's Day, June 13, the children assisted in the morning service and gave a program in the evening.

At the April and May Monthly Meetings seven associate members were enrolled, three associates transferred to the active list and three active members were received.

NURSES' AIDS NEEDED

Volunteer Nurses' Aids are wanted for the summer at the Hospital of the Minidoka Center, Twin Falls, Idaho, of the War Relocation Authority. A group of from ten to fifteen Caucasian girls will work on a Work Camp basis with the Japanese nurses and nurses' aids. Subsistence, uniforms, laundry, a certain amount of specific training and spending money will be provided. Transportation to and from the camp will have to be paid by the volunteers.

Girls should be seventeen or older and willing to do hard work. The patients are all Japanese. It is a well equipped general hospital.

Persons interested should contact Floyd Schmoe, Seattle Office American Friends Service Committee, 3959—15th N. E. Seattle, Washington.

SEE HERE, MISTER JONES!

A BOY TALKS UP TO A MAN

My Dad used to call you George, but I suppose a youngster like me should say Mister. While Dad was living, he and I ran around together so much that you are just Uncle George to me.

My brother Otto knows you well. He and I were talking about you the other night. Otto has been like a dad to me for ten years or so. He remembers the days when he was in that big class of yours in our Sunday school, when you taught the high school juniors and seniors. I remember tagging along with him to your annual dinner one time. Otto used to say he was glad that he got through high school before you quit teaching. He thinks it was a fine thing for all our boys to have you those last two years before they went off to college and out into work.

We were talking the other day about those fellows, Jimmie Henderson, our debater, and Phil Hewitt, the star tackle. And you remember Geoffrey Shelton, the "bug" for mathematics—and my big brother, Otto — there's nothing wrong with him. He says you just "grew" those fellows, Mister Jones.

And they liked you so much they started in on your trail—teaching in Sunday school—Otto and Goeffrey and Phil and Jimmie. Otto says he got quite a kick last September one Sunday morning to see all those fellows sitting around the table at the teachers' meeting in the Library. He called it "putting some young blood into the teaching staff." We talked about it in our family all dinner time Sunday.

But see here, Mister Jones, do you know what? Every last one of those boys is gone now. You know where. Jimmie returned in October on a short furlough from C.P.S. camp. By November the others were gone. And by Christmas some of our older men teachers were gone too—even Mr. Hagerman (remember how long he taught?). And then Otto couldn't be deferred any longer on account of being the support of our family, and now he has gone.

See here, Mister Jones—you can't go too, along with your boy Harry, but couldn't you come back and teach in Sunday school again? If you did it, I'm sure Mr. Brown would and maybe Mr. Seeley and Mr. Estey and Mr. Wallace. Perhaps some new men would take their cue from you—Mr. Spaulding, Mr. Johnson, and Mr. Raines. We need all we can get, Otto says. Who is going to be my teacher when I hit the junior year in high school? (Maybe if these men took hold, more women would help out in other departments of the school.)

I wouldn't have thought of this last thing myself, but my pastor, when I was with him on a committee the other day (we kids are on committees in your Sunday school), said that a lot of boys in our town are getting rough and rowdy around the streets. He thinks more men teaching in Sunday school would help. I told him what I have told you about Jimmie and Goeffrey and so on—and about you, and he said that there were Jimmies and Goeffreys and men like you all over the country. He thinks every church is up against the same snags we are. And so I thought I'd just write and tell you.

What about it, Mister Jones?

FRED LEWIS.

AMONG OUR CONTRIBUTORS

ELDON H. MILLS—Minister of First Church of Christ, Congregational, in West Hartford, Connecticut; formerly pastor of First Friends Church in Indianapolis.

FRANCIS B. SAYRE — Assistant Secretary of State, and former Commissioner to the Philippines.

H. MILLARD JONES—Youth and Education Secretary, United Temperence Movement, Inc., Minneapolis, Minn.

LEONARD S. KENWORTHY—Educational Director, C. P. S. 52, Powellville, Maryland; formerly director of the Quaker Center in Berlin.

JAMES E. FREEMAN—Late Bishop of Washington, D. C., the Episcopal Church.

ISAAC HARRIS — Pastor of Friends Meeting, Amboy, Indiana.

DOROTHY S. PITMAN — Editor of *Friends Missionary Advocate* and pastor of Tenth Street Meeting, Richmond, Indiana.

ALBERT L. COPELAND—Presiding Clerk of Western Yearly Meeting, and pastor of Westfield, Ind., Meeting.

* * * *

Miss Mary Alice Jones, director of children's work for the International Council, stated recently:

"The need for Christian service to boys and girls has greatly increased. New needs are emerging out of war situations and these require the help of increasing numbers of trained Christian workers. Volunteers in Christian Service for Children is a movement launched to meet that need.

"Special material is being prepared to aid those in training, with particular attention being given the development of material for use with children in communities without normal church facilities, especially in war emergency communities."

Men abuse sorrow by mistaking it or defying it.

BIRTHS

HIESTAND—To Harley B. and Margaret Ann Hiestand, a son, Harley Kells, April 16, 1943, at Indianapolis, Indiana.

WILES — To Leslie E. and Eleanor Deadman Wiles on June 3, 1943, a son, Richard Harold, at Chicago, Illinois. The grandfather, Richard Lee Wiles, is superintendent of Kansas Yearly Meeting.

MARRIAGES

ALEXANDER-FOREMAN — Esther F. Foreman, daughter of Harry and Inez T. Foreman, to John E. Alexander on April 3, 1943, at Tucson, Arizona. They will make their home at 125 N. 2nd Avenue, Tucson.

HAYDOCK-SNYDER — On fifth month twenty-second at Norfolk, Connecticut, Katherine Stewart Snyder, daughter of William Halleck and Harriet Field Snyder of Brooklyn, New York, and Richard Haydock, son of Edmund and Mary Libbetter Haydock of Yonkers, New York. Katherine Snyder is a member of the 15th Street, New York Monthly Meeting and Richard Haydock a member of 20th Street, New York, Monthly Meeting.

DEATHS

BURNS—Sarah Burns, daughter of Lynn and Anna Swafford, and wife of Letson J. Burns, pastor of La Junta, Colorado, Friends Meeting, was born July 4, 1884 and died June 5, 1943. She was not a public worker but always faithful in prayer and testimony and, in her quiet way, shared in the problems coming to a pastor and in his work. She leaves an aged mother, three children, nine step-children, two of whom remember no other mother, besides six sisters, four brothers and many others. Funeral services were conducted in La Junta by Roxie Reeve, and in Liberal, Kansas, by Elma Albertson, and burial was at Bethel Friends Cemetery near Liberal.

COBB—On March 5, 1943, Charles E. Cobb passed away at his home in Vero Beach, Florida. He was born October 30, 1866; in 1892 he married Harriett A. Hacker. He attended Moses Brown School, Brown University, and Harvard University. His teaching career began at Oak Grove Seminary (now Oak Grove School) at Vassalboro, Maine. He was much interested in summer camps for boys and girls, and established a group of such camps in Denmark, Maine. Memorial services were held in the Community Church in Vero Beach, March 7. Graveside services were held in the Friends Cemetery back of Forest Avenue Meeting House, Portland, Maine, with Lindley J. Cook in charge.

HADLEY—Mayme M. Hadley, youngest daughter of Wilson H. and Hannah M. Hadley, in a Terre Haute hospital on June 5, 1943. Funeral services were held at the Bloomingdale meeting house on the 8th, in charge of Lee Partington, assisted by Edward M. Woodard. A graduate of Danville Central Normal and of Indiana State Teachers College of Terre Haute, she filled several teaching positions, and also, through the recommendation of the American Friends Service Committee, taught for eight years in the Hindman Settlement School, in Kentucky.

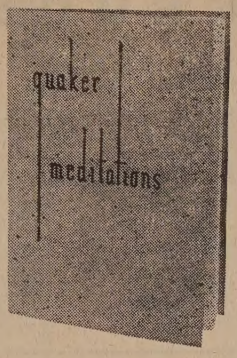
HARRIS—Chester F., who with his wife Martha Harris, has served in pastoral work with Friends at Sawyer, Wisconsin, passed away May 8, after a brief illness. Born in Churchville, N. Y., he had spent most of his life in evangelistic musical directing, having worked in several states, and in Indiana, New York, and Iowa Yearly Meetings. He was sixty-one years of age.

HEIRONIMUS—Ruth Blossom, wife of Paul Heironimus, on May 1, 1943, at the hospital in Madison, Wisconsin. She is survived by her husband, Paul Heironimus, of the classical department of the University of Wisconsin, and the two children, Lois and Mark.

MITCHELL—Martha Jordan Mitchell, at Whittier, California, May 29, 1943. She was born at Bloomingdale, Indiana, February 12, 1852, into a large family of which only one brother, Barclay, survives. She was married September 10, 1874 to Andrew F. Mitchell to whom were born five daughters and one son. She served many years as the devoted wife of a school principal and pastor of Friends Meetings. Officiating at the funeral service in Whittier were Willard O. Trueblood and Harold Walker.

NEWLIN—John A., on March 27, 1943. The son of Charles O. and Sarah Haworth Newlin, he was born near Plainfield, Indiana, being a birthright Friend. Here he spent his early life, graduating from Central Academy. He became associated with the United States Forestry Department and traveled all over the United States in his business. He was highly respected by his associates in the Timber Mechanics Staff. Funeral services were held at Madison, Wisconsin, March 29, 1943.

SMITH—Elda Hinshaw Smith, daughter of William and Louisa Stalker Hinshaw, was born June 21, 1863 near Richland, Iowa, and died at Farragut, Iowa, May 31, 1943. She was married to Ernest C. Smith, of Salem, Missouri, September 28, 1898, who preceded her in death. She leaves three sons, La Verne Jay, Eugene Stalker, and George Lee, two sisters, Mrs. Maggie H. Bloom and Mrs. Alta Smithson, also five grandchildren. Funeral service was held at Shenandoah, Iowa, June 2.



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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1943-44. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys enrollment are more likely than in the case of girls, but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

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